

THE REFORMER AND CHRISTIAN.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.—*Jeremiah*, v. 1.

VOL. XIV. No. 6.] PHILADELPHIA, NOVEMBER, 1835. [Whole No. 162

THE FATAL AND FEARFUL CASE.

In Hebrews, chapter vi. the Apostle exhorts christians to leave "the principles of the doctrine of Christ," or, as in the margin, "the word of the beginning of Christ," and to "go on unto perfection." That is, to leave behind, and not go over again, those things more particularly belonging to the beginning of the christian dispensation—and go on unto that perfect state, manhood or oneness in Christ, designed to be effected, by Christ's coming into the world. "And this," adds the Apostle, "will we do, if God permit." For truly, none will ever be able or be permitted to come into this perfect state, this oneness in Christ, if they make a half-way business of it, by keeping back part of the price.—The whole heart must be yielded up and given unto the Lord, if we would receive the fulness of his blessings.

People have too long been robbing God of the tithes and offerings of the heart, the whole of which is so justly due unto him—as they are charged with doing, *Malachi* iii. 8, and as there stated, they have been *cursed with a curse*, and have never been able to come into the enjoyment of the inheritance and blessings prepared for the Lord's people. Hear what is said in the place referred to—"Bring ye all the tithes into the store-house, that there may be meat in mine house,*

* The Lord's house is not the workmanship of men's hands, like the sects of the present day. Saith the Lord: "Where is the house that ye build unto me? and where is the place of my rest?" God is every where present, and wherever his presence is, there is his house, and the

and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground—and all nations shall call you blessed."

Remember, to receive these great benefits and blessings, the whole heart, with all its powers and energies, must be given unto the Lord—the withholding of which, heretofore, has kept back these things from those for whom they

place where his people will find rest.—When any draw near unto God in singleness of heart, he will draw near unto them. There is no need to go to the mountain in Samaria, nor yet to Jerusalem, to find and worship the Lord. "Do not I fill heaven and earth? saith the Lord." He has also said, "My house shall be an house of prayer for all people." Therefore, it can have no local situation. If it were a literal house, how could it hold *all people*? And if erected in this country, how could persons in Europe, Asia, and other distant parts of the world, come so far to pray in it? What presumption then, for men to think to build the Lord's house! Men's hands cannot build it, and it will be well for those who are so ready to attempt it, to consider the following command respecting the Lord's altar—"If thou lift up thy tool upon it, thou hast polluted it." What a number and variety of tools have been employed, in framing and constructing the different sects now in existence. They are all the device and workmanship of men's hands, as much as the altars of brick and hewn stone, so strictly prohibited and condemned in Scripture—and the offerings and incense made upon them, or unto the sects in this day, are as abhorrent in the sight of God, as the incense burnt upon altars of brick, spoken of *Isaiah* lxxv. 3.

were prepared. But in the finishing of the mystery of God, now beginning to dawn, the Lord will have a true and faithful people, whom he will make "kings and priests" unto him, and who "shall reign on the earth."—See Rev. v. 10, xx. 6. It will be the privilege of all the Lord's people, to enjoy these high attainments; but none ever will enjoy them, that bring for "an offering unto the Lord that which is torn, and the lame, and the sick"—instead of bringing to the Lord, and for his service, a whole heart, a complying will, and a ready mind. For, saith the Lord, Malachi i. 14, "Cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing." In another translation, it reads thus—"Cursed is the deceitful man, that hath in his flock a male, and making a vow offereth in sacrifice that which is feeble to the Lord."—The meaning is this. That man will have the Lord's curse, that has in his constitutional make, strong and vigorous principles of action, but reserves them for his own purposes—and while pretending to serve the Lord, in serving him, acts with feebleness and irresolution—having a heart divided between the Lord and the world,—between his own selfish interest and the cause and requirements of God—thus constituting himself a deceiver, like Ananias and Sapphira, by pretending to be what he is not.

We must, indeed, bring the *first of our fruits, and the first of our herds*, or in other words, the best principles of our heart and mind for an offering unto the Lord, if we would find favour and acceptance before him, in that kingdom of the stone cut out of the present mountain of christendom, to be established in the top of the mountains of all human governments, and to be exalted above the hills of all sectarian societies, and to stand for ever. Hear the promises made to those, who, in this day, bring the best of their offerings, and fully devote themselves to

the Lord—"They shall take them captive, whose captives they were, and shall rule over their oppressors—and the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve."*—Isaiah xiv. 2, 3.

* In Isaiah xxxvii. 22, "The virgin, the daughter of Zion," and "the daughter of Jerusalem," are mentioned for the first time in the Bible, and in a more full sense they always mean the new born church of the millennial dawn. It is there said, in respect to her powerful and boasting enemy, in her low and reviled state—in "a day of trouble, and of rebuke, and of blasphemy;" when "the children are come to the birth, and there is not strength to bring forth"—in this very state, the prophet Isaiah is authorized to say, in reference to Sennacherib, which means *bramble of destruction*: "The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed?—and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel."—What is done against the Lord's true people, is done against himself, and he will vindicate their cause against all that rise up against them. It is intimated, verses 26, 27, that the Lord's professed people heretofore, not being true to him, were left to be overcome, and "were of small power," and "were dismayed and confounded" before their enemies—for the Lord gave their enemies power over them. But now, when they fully return to, and trust in him, it shall be quite otherwise, and "the remnant that is escaped of the house of Judah, shall again take root downward, and bear fruit upward: for out of" the Jerusalem that now is, "shall go forth a remnant," called *the daughter of Jerusalem*, "and they that escape out of" the present "mount of Zion," called *the daughter of Zion*. And concerning this new "city" or community, *the daughter of Jerusalem*, notwithstanding all the danger with which it will be threatened, (like the bush Moses saw burning yet not consumed,) the Lord saith, "He," the *bramble of destruction* that threatens it, "shall not come into it, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. For I will defend this city to save it for mine own sake, and for my servant David's sake."

But to proceed to the principal subject of this article. The Apostle, after exhorting christians to go on unto perfection, next sets forth the necessity of giving the most earnest heed to those higher manifestations and gifts designed for their full redemption, in the following admonitory and expressive language:—"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world [or dispensation] to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh [in his coming for their complete redemption,] and put him to an open shame."*

David, so often spoken of in prophecy, almost uniformly means Christ in a oneness with his people,—and what is done against his people in this relationship, the Lord speaks of as done against himself, as will be seen from the following language, (Isaiah xxxiii. 29,) addressed to the enemy of the daughter of Zion. "Because thy rage against me, and thy tumult, is come up into mine ears, therefore I will put my hook in thy nose, [the Lord is now beginning to do this, and it is a painful one,] and my bridle in thy lips, and I will turn thee back by the way by which thou camest." Thus we perceive, whatever threatening dangers may assail the Lord's people in this day, and however much they may fear and tremble, yet trusting in the Lord they will be delivered.

* The Apostle next proceeds to illustrate, (see Hebrews vi. 7, 8,) why the condition of such persons should be finally settled and determined, from the case of a husbandman—who, having taken all necessary and proper means to procure something suitable for his use and comfort from a field, and finding after all his labour and care, that only briars and thorns are produced, rejects such a field, and devotes it to waste and destruction. Who can blame such a husbandman? And no more, when all things shall be known, will any be able to blame the Lord on account of those who come short of salvation, and are left to perish. "What could have been done more to my vineyard that I have not done in it?" is the expressive language the Lord uses to such as have

There are a few things here presented, of the deepest importance for every one to consider. Christ can be *crucified afresh*, only in his second coming, called "the brightness of his coming," which is a coming with greater displays of light and power, to redeem his people from the last remains of sin. For in this his second coming or manifestation, we are told, Hebrews ix. 28, "he shall appear unto them that look for him, without sin, unto salvation." He does not come to be made again a sin offering, but to subdue all sin, and to bring about an entire oneness between himself and his people.—It will, therefore, be exceedingly dangerous for any lightly to esteem or disregard the gifts and manifestations made unto them, to save and redeem them, in this second coming. Sin and disobedience, where so much light and knowledge are bestowed, will scarcely admit of any pardon. And as this is the highest manifestation of light and grace to be given, being the third heaven or dispensation, in which the fullest displays of truth and righteousness are imparted unto men, for the purpose of saving and redeeming them, "there remaineth no more sacrifice for sins." No other means having been provided for saving men, sinning against, sinning away, or, as signified in the original text, *letting slip, as from a leaky vessel*, all this provision, cuts men off from the possibility of salvation. Christ being rejected or crucified afresh, in his second and last coming, to the extent provision has been made for saving men, all hope of salvation is gone. For Christ comes no more to save, and those who are left "unjust," after such means have been used for their salvation and redemption, will remain "unjust still." For what more can be done for them, seeing that Christ will never come in any higher manifestation of himself to save, than they have already disregarded,

abused his blessings and care towards them, and caused their rejection. See *Isaiah*, chap. v.

despised or rejected. Christ, indeed, in the case of such, having finished his mediatorial work for saving them, delivers up the kingdom of his mediatorial acts of intervention and intercession in their behalf to God, even the Father. See 1 Cor. xv, 24.

In Hebrews x. 26, 27, it is further said, in reference to the subject now under consideration: "For if we sin wilfully, after that we have received the knowledge of the truth, [the fullest knowledge of it,] there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Deliberately and willingly sinning, after receiving that fulness of knowledge imparted by the second coming of Christ, in the finishing of the mystery of God, and refusing to own, or gather unto Christ with those who gather unto him under this knowledge, by reason of the reproach that will at first be attached to all such as do this, is the sin alluded to in this place. For at this time, the Lord's people will have to come into great strictness of obedience, and will be very different from other professors—and to despise and reject them on this account, and because of their devotion and faithfulness unto the Lord, will be both heinous and hazardous; as many will find to their deepest anguish before many years are passed away. Rejecting and opposing the manifestation or work of Christ in his second coming ignorantly, is not the fatal sin spoken of; but doing this after persons have had an evidence of its nature and power, in such a manner as to convince them that it proceeds from a divine source, but to escape reproach, and to preserve a good name, and the esteem of this world, they reject it and turn away from it. All such will know what it is to have Christ ashamed of them before his Father, and the holy angels. After full evidence, in respect to those higher gifts and manifestations now to be given, shall be imparted to any one,

a single sin or act of disobedience will indeed be exceedingly dangerous—as in the case of Saul, after the holy anointing oil (typifying the gifts and graces of the Holy Spirit) was put upon him. For the person on whom this oil was put, was intended to be a type of Christ, as has been abundantly shown by Eusebius in his church history, chap. iii. The person, indeed, on whom the holy oil was poured, was constituted a Christ; that is, one "*anointed*."

Therefore, when the Lord anointed Saul to be king over his people, he intended that himself and his kingdom, should be a type of Christ's kingdom in the Immanuel of the latter days; as was David and his kingdom afterwards. The glory and excellency of a person as a type of such a kingdom, could only consist in his seeking to do the Lord's will in all things, and acting in strict obedience to every divine requirement. Hence, after the *first* act of disobedience on the part of Saul, by not keeping the Lord's charge, to wait to the end of seven days for Samuel, and forcing himself and making an offering on account of the pressing nature of his situation, Samuel told him he had done foolishly, (to suppose after what he had seen of the knowledge and providence of God, that any injury would arise from obedience to a divine requirement,) and that now his kingdom should not continue—because he had not kept that which the Lord had commanded him. For it was not suitable to have a person, designed to represent in type, those of the Messiah's kingdom in the last days, that should do any thing in his own will, counsel and time, but that should implicitly obey the Lord in all things, and trust in him fully. And after one more act of disobedience by Saul, in sparing Agag, and taking the best of the spoils belonging to those wicked people, the Amalekites, the Lord made known to Samuel, that it repented him that he had set up Saul to be king, since he had turned back from following him,

and had not performed his commandments. At this Samuel was grieved, (for he had an attachment to Saul) and he cried unto the Lord all night in behalf of Saul. But the Lord refused to be entreated for him, and Samuel had to tell Saul, after hearing much from him to justify or palliate what he had done, that since he had rejected the word of the Lord, the Lord had also rejected him from being king. Saul, afterwards, came under the dominion of an evil spirit, and was a most bitter and vindictive enemy to the one chosen and approved of the Lord, and in every possible way sought to destroy him.*

And so it will be in these latter days, with those who receive a spiritual anointing, and do not act in obedience

*Just such a class of men are now forming, and we know some individuals who exactly resemble Saul after his rejection. They have had light, gifts and knowledge imparted to them, such as common professors in this day have not had, and they have been put under trials to prove them. But they have not been careful to attend to all the Lord's requirements to them, and follow his counsel under all circumstances, and they seem now left to be harassed with an evil spirit, and are likely to become the worst and most malevolent persecutors of the Lord's true people, of any they will have to encounter. They would, indeed, destroy them, as Saul sought to destroy David, were it not that the Lord's protecting arm is over them to deliver them. The evil spirit that is in them, as in Saul, fills them with the bitterest jealousy and animosity towards those whom the Lord has chosen, and they are never likely to become any better. They are indeed in a most lamentable condition, since there remains no more sacrifice for sins in their case. They have too much disregarded and unheeded the Lord's requirements, and as the Apostle expresses it, *let slip* those things which would have brought them into salvation and rest, had they gave that attention to them they should have done; and like Esau and Saul, they can find no room for repentance, or a reversion of the fate to which they have brought themselves. Let all be warned by what is here stated, for they will more and more see a realization of cases of this kind.

to the Lord's requirements to them, and follow his council in all things. For the evidences of divine interposition, and the manifestations made to men in this day, to lead them to trust in and obey the Lord, will be like those at first made to Saul, and to the Israelites on coming out of Egypt—and sinning after having such evidences and manifestations, admits of no excuse, and can receive no pardon. For when the mind and will of God, his power and sufficiency, are so clearly made known and seen, the Lord cannot, consistently with his nature and attributes, permit men to neglect and despise them with impunity.

Thus during the continuance of the divine presence among the Israelites in the wilderness, we find the most exemplary punishment was inflicted on them, whenever they disobeyed the Lord's commandments, or acted inconsistent with the manifestations which had been made to them. It was by reason of their oft repeated transgressions under such circumstances, and the absolute necessity there was to inflict severe punishment for every sin and transgression committed under such circumstances, that the Lord at length declined to go with them in his immediate presence, lest he should consume them by the way, but sent his angel only, in whom however was his name. And even then, in consequence of his name being in this angel, the Lord says; "Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him." Though the divine presence would in a measure be veiled by the intervention or medium of this angel, yet so great would be the manifestations of the Lord's power and character through his ministry, that sin would be exceedingly sinful, and be severely visited.

The immediate presence of God is as consuming fire, and must consume or burn every thing that is contrary to the Lord's nature, in the same degree as it approaches it. This fire proceeds

from his holy, pure and glorious character, standing as it ever must stand, in opposition to all that is impure or unholy. And whenever the Lord draws near unto any by his presence, to redeem them, sin becomes exceedingly sinful, and they are brought under great sufferings, in order that whatever is sinful in them, may be consumed and destroyed. Truly holy and pure beings, rejoice in this fire of the Lord's presence, while it distresses the unrighteous and wicked, and fills them with anguish and torment.

THE COMING OF CHRIST.

It will be proper, in the way of caution, here to observe, that the appearance and coming of Christ in this day, in a oneness with his people, to reign on the earth, will be as much despised and rejected by the great body of professors living at the present time, as his first coming was by the Jews—and it will be attended with as fatal consequences to those who do thus despise and reject him in this his appearance and coming in his people, “without sin, unto salvation.” The Jews, we know, made a great profession of zeal and devotion to God and to his law, at the very time they rejected and set at nought, Him who came to do the will of God, and to fulfil his law. And so, in like manner at this time; thousands and hundreds of thousands of those who are zealous for what they call the Gospel and christianity, will hate and despise the manifestation and coming of Christ to fulfil in his people all the requirements of christianity, and to walk in that *new* and *living* way of doing the will of God in all things, in which Christ walked. The reason they will do this, will be, as formerly, because he will come in a way so strange and unexpected to them, and so contrary to the way and manner they will think he must and should come. Here will be the snare into which they will fall, and they will be left to fall into it, because they have not acted

agreeably to the light and grace which has been given to them.

Take notice, there is an outward Gospel, and an outward worship at this time, of no more use than the outward law and outward worship among the Jews in Christ's time—serving no other purpose but to blind people's minds, and keep them from ever coming into a right state. “The Gospel of Christ,” we are told, “is the power of God unto salvation to every one that believeth;” and true spiritual and acceptable worship, has not one outward or visible feature belonging to it. It consists not in any service performed in the mountain of Samaria, nor yet at Jerusalem; but it is yielding up the whole life, soul and mind to do the will of God—preferring that his will should be done in all cases, sooner than our own. This is the kingdom of God within us, so much needed by all in order to be right and happy, and those who are looking for it, or expect to find it by joining a sect, or going to any outward place or thing whatever, are in a sure way never to come into its enjoyment. The true kingdom of God is indeed to be united to Christ, in an entire oneness with him to do the will of God in all things, not seeking our own honor and glory, but the honor and glory of God only. We shall then be happy, and enjoy that peace which Christ left as a legacy to all who walk in that new and living way of doing the will of God in all things, that he himself, among the first of those possessing human nature, walked in before men.

This kingdom of God in his people, with its attendant peace, is one day to extend over all the earth. But let us remember, that the Lord's coming to establish it, will be by *fire*. For thus we read, Daniel vii. 9, 10, when speaking of this event—“his throne [on which the Lord sits for judgment] was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him,” while “thousand thousands,” of angels and men, minister unto him in the ex-

execution of his purposes of justice and judgment for sin and transgression. The *fiery stream*, is the Lord's fiery and searching law of righteousness against all the wickedness and unrighteousness now in the world, as stated Deut. xxxiii. 2—"from his right hand went a fiery law." The following passages, also refer to the same time of the Lord's coming to judge men. Psalms l. 3-6. "God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, [that is, he will employ angels and men for the execution of his purposes,] (that he may judge his people.) Gather my saints together unto me, those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness [in saving his true people that make a covenant with him by sacrifice:] for God is judge himself." Psalms xcvi. 2-6. "Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth." Isaiah lxvi. 15, "Behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many."

This time of judgment, and of the Lord's pleading by fire and by his sword, has already begun with the lambs of christendom: for, (see Isaiah xxxiv. 6) these are the first that come under judgment, and on whom the fire and the sword of the Lord first operate—*judgment*, as ever is the case, *first beginning at the house of God*. The fire is that fiery and searching work of the Lord's law upon the heart, and the sword his righteous acts and dealings for sin and transgression,

which always accompany his approach unto men, for the purpose of consuming and destroying whatever is contrary to his own holy and righteous nature within them. And what a burning and destroying work must take place in the earth, before all that is unholy and unrighteous is destroyed out of it. The trouble and suffering each one will have to undergo to become right, will be just in proportion to what is in him necessary to be consumed and destroyed in order for him to be right. And truly, all mankind will realize, before many years, that "God is a consuming fire," and when he begins to consume what is wrong in them, they will know what constitutes that fire, and on what it can operate. Yet this fire is love, and it operates on men, in its most searching ways and trying dispensations, only to destroy what is wrong in them, and to make them right and happy. Nevertheless, when that day of revelation by fire comes, spoken of by the Apostle, to "try every man's work of what sort it is," and to burn up all wood, hay and stubble—if men have nothing in them but wood, hay and stubble, and, besides, have not Jesus Christ for a foundation, it will be a sorrowful day to them. For every thing they have will be consumed—and having no foundation on which to stand, how will they be able to endure the searching operations of such a time? It will "burn them up," as stated in Malachi, "leaving them neither root nor branch."

We live, therefore, in a most important period. The judgment spoken of in Daniel, has already begun, and many among the better kind of christians are coming under it daily—while others have been some time under it. And if they can pass through it and have any thing left to them—if any patience, forbearance, or any thing else holds out under the fiery trial—any thing whatever such as God shall approve, agreeably to the Apostle, "they shall receive a reward." And they will enjoy that reward in the new king-

dom of righteousness about to be established, be "heirs of God, and joint heirs with Christ," and reign with him on the earth—suffering no annoyance, trouble or grief any more from any one. For in this state, as declared Ezekiel xxxiv. 25–28, the Lord "will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely, and none shall make them afraid." Yea, saith the prophet Isaiah, chap. xxxv. "In the habitation of dragons, where each lay, shall be grass, with reeds and rushes. And an high way shall be there, and a way, and it shall be called the way of holiness. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there: but the redeemed of the Lord shall walk there. And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

THE WORK OF THE SERAPHIMS.

In Isaiah, chap. vi. is one of the most sublime and important visions contained in the Old Testament, and it appears to have been the only vision which this most evangelical prophet, as he has so justly been termed had. The chapter thus proceeds:—

"In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke."

The accuracy with which things are drawn in the inspired writings, and the deep and important meaning contained in the words and expressions used, seen only in part, amazes and astonishes us. *Uzziah*, who is also

called in scripture *Azariah*, and *Ozias*, means in the several names; "strength of the Lord;" "help of the Lord or he that hears the Lord;" and "strength from the Lord"—and his dying the year in which Isaiah had this vision, signifies, that at the time when this vision goes into fulfilment, all that divine aid or favour implied in those different names, will depart from the once anointed, and outward visible church then existing. This church, or temple, is the present outward christian church, in which, we are told, is "a throne, high and lifted up," by reason of the great extent and power of the outward church that now is. The Lord's sitting upon the throne of this temple or church, signifies, that the Lord now enters into judgment with those composing this church or temple—for whenever the Lord is represented as sitting, it always denotes his sitting in judgment.

If any object to this explanation, because a throne and temple are mentioned, let them consider, that the throne and temple here spoken of, are not called the Lord's throne, and the Lord's temple, as generally is the case, but "a throne," and "the temple," to indicate that they are no longer the Lord's, to be preserved and protected, but those upon which he sits in judgment. We find 2 Thess. ii. 4, that even after the man of sin became seated in the outward visible church, it was called "the temple of God." It therefore appears, that for some time after that event took place, the outward church was in a better and more approved state before God than at present; as it undoubtedly was—for history shows, that there were many truly pious persons then to be found in it. But now all is gone, and the Lord enters into judgment with this outward church, and will no longer be the stay and support of a body of people so degenerate, as is the present visible church in all its various branches. For the difference now between Catholics and Protestants, and between one sect

and another, is more in name than almost any thing else—all being nearly alike in respect to degeneracy and corruption.

If it should be necessary to say more, to satisfy the reader of the correctness of the application of this throne and temple to the present outward church, he will take notice, that the seraphims are above this throne, and that the posts of the door of the temple move at the voice of the seraphim that proclaims the holiness of the Lord, and that the house or temple is also filled with smoke. How alarming and uncomfortable, indeed, must be the condition of the present outward church, when this seraphim proclaims the holy character of the Lord, and announces his glorious acts and righteous dealings among the inhabitants of the earth. Now we know, that the Lord's house or temple, or in other words his church, would not be moved at the voice of such a glorious cry as that of this seraphim, much less would it be filled with smoke.* Besides, let it be remembered, that whatever can be shaken, is now to be removed—as will ere long be removed, the whole outward church or temple that now exists.

But to proceed to what more particularly concerns us, viz. the work of the *seraphims*. Seraphims are said to be "glorious spirits," and yet this is the only place in the Bible where seraphims are spoken of—because they are to perform such a work as has never been performed before. Seraphims, signify "to fire or burn," and the fiery, burning and consuming work they are destined to perform upon sin, and all the sinful works and doings of men in

this day, is strikingly set forth in the last chapter of Malachi—at which time, and in the execution of which work, as intimated verse 4th, every statute and judgment of the law of Moses,* in the antitype, will be strictly carried into effect, as certainly as that those statutes and judgment were given from the Lord, and are, as they are said to be, a pattern, shadow or type "of heavenly things." [In the last dispensation of light that will be in the world—which dispensation of light has lately begun to dawn upon a dark, benighted and almost faithless world.] The work of the seraphims, is thus described, in the place referred to. "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, all that do wickedly shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be as ashes under the souls of your feet in the day that I shall do this, saith the Lord of hosts."

This will be a glorious day to the righteous, but a dreadful day to the wicked; and it is near at hand. It is the same day, and the same work, as that of the child Immanuel, spoken of Isaiah ix. 5-7, whose "battle" against

*Smoke, in scripture, (see Butterworth's Concordance,) is put, Psalms xxxvii. 20, for *blindness, and the fading condition of wicked men*; Proverbs x. 26, *offensiveness, grievous*; Rev. xiv. 11, *the anger and wrath of God*; Isaiah xiv. 31, *great calamities*—and consequently murmurings, complainings and fretfulness on the part of those on whom the wrath of God and calamities come.

*Take notice. The rites, statutes and judgments of the law of Moses, in their spiritual and substantial meaning, now begin to be opened, and in due time they will all be as plain to the minds of men in this meaning, as they were in their literal meaning to the Jews. So far as we have seen their spiritual meaning, they have a substantial and important meaning indeed. See an article on the subject of eating blood in our number for September, 1834; and then let each ask himself, if it will be unjust with God, to cut off from the congregation of his people, every one that violates this statute, as it is now to be understood. Therefore, says Malachi, verse 4th, "Remember ye the law of Moses," &c.

all sin and wickedness, we are told, shall be "with burning and fuel of fire"—consuming the wicked, without any power on their part to help themselves, or to prevent themselves from being consumed as fuel is consumed by the action of fire. The battle is thus described, Isaiah x. 17; "The light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and briars in one day." This battle, or this work, as will be seen Isaiah xxviii. 22, "the Lord has determined for a consumption, even upon the whole earth;" which "decreed consumption," we are told, chap. x. 20-23, "shall overflow with righteousness," and "a remnant" of christian Israel, now "as the sand of the sea, shall return," and (see verses 20, 21,) "shall no more stay upon him [the present order of things with its civil power under the name of Assyria] that smote them [viz. the truly righteous, who under the present order of things in every country, have ever been persecuted;] but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God"—who can, and will now deliver his people in every case where they trust in him alone, "in truth—" not doubting his ability or his willingness to help and to save them.

It is particularly to be noticed, that these seraphims are above the throne of the temple, upon which the Lord sits in judgment—and each one has six wings; with twain he covers his face, and with twain he covers his feet, and with twain he flies. The feet covered with wings, denotes the protection they will have in what they do; the face covered, signifies, that the instruments for accomplishing this work of the seraphims on the earth (and it is only on the earth and through human instruments the seraphims and their work are to be seen or appear) will in a great measure be blind in respect to the nature of their own work and its tendency. They will, indeed, act in a oneness with the Immanuel child, who, though pure in principle, shall not at first "know to refuse the evil, and choose the good." Yea, these seraphims being the Lord's special servants and messengers, they will be under his immediate counsel and control—while the wings by which they move or fly, coming from about the breast or vital parts of the body, indicate that their heart and life devoted to God, will be the moving principle and spring of all they do. By reason of this oneness with the Lord, and oneness of action in his cause, they are represented as one,

and are called the Lord's servant, and his messenger that he sends, and are said to be perfect, with whom, notwithstanding their blindness in the new and strange work upon which they are sent, the Lord is well pleased for their righteousness sake, and by whom he will magnify the law, and make it honourable. The following is the manner in which they are spoken of in their individual capacity, Isaiah xlii. 19-21, "Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect? and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not. The Lord is well pleased for his righteousness sake; he will magnify the law, and make it honourable." Those here spoken of under the name of the Lord's servant, and messenger, are indeed under the immediate government and counsel of the Lord himself, and hence they are represented as above the throne and temple of the present christian church. With their whole heart, soul and life devoted to do the will of God, they engage in whatever the Lord calls them to do, unmoved by fear, regardless of threats, and unappalled by any dangers that may surround them—for they will know no fear, save that of the Lord alone, and dread no other danger, except that of displeasing him.

Observe. There is never any thing presented in vision, but will have its fulfilment on the earth. In vision or prophecy, things are commonly represented in type or emblem, and as being in heaven. Every thing so represented, will always have its fulfilment on the earth and among men, and will be seen and realized in the substance of the thing shadowed forth or represented. Thus the woman in the Revelation, seen in heaven, clothed with the sun, having upon her head a crown of twelve stars, was the primitive church on earth; and the great red dragon, standing before the woman to devour her child, was the persecuting Roman power in its Pagan state. And so with respect to every thing else represented in that book, and in the prophets, its realization will be on this earth. For, as we are told, "secret things belong unto God, [and hence are never revealed in type, emblem or in any other way:] but those things which are revealed belong to us, and to our children." The very circumstance, therefore, of the representation of these seraphims to the prophet, in vision, proves that they will be exhibited on this earth and among the children of men. And those called the Lord's servant, and the Lord's mes-

senger that he sends, are those that will perform the work of the seraphims on the earth against the wickedness of the present day—being such an order of persons, in zeal and faithfulness, as has never been before, and in a higher dispensation, even the dispensation in the finishing of the mystery of God. As an evidence of this, and of the powerful and overturning work to be accomplished in their time, and through them as instruments, read the verses in Isaiah, introductory to the quotation we made respecting the Lord's servant and messenger, part of which we will here give, beginning with verse 8th.

"I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images. [Every sect now in existence is a graven image, being the workmanship of men's hands.] Behold, the former things are come to pass, and new things do I declare; before they spring forth I tell you of them. Sing unto the Lord a new song [setting forth events and things never known before;] let the inhabitants of the rocks sing, let them shout from the top of the mountains. The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies. I have long holden my peace; I have been still and refrained myself: now will I cry like a travelling woman; I will destroy and devour at once. I will make waste mountains, and hills; and I will make the rivers islands, and I will dry up pools. And I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." We thus see in what way the Lord will come, in these latter days, to subdue his enemies, and to lead, save and protect his people. What the Lord says he will do, so far as it is visible to men, will be done through his people, servants and messengers on the earth—and the great and important work the Lord is now about to perform, as set forth in the foregoing passages, will principally be performed through the instrumentality of those called seraphims, in a oneness with himself, who will be like a burning and consuming fire to "the proud, and all that do wickedly."

But to proceed to the subject of the 6th chap. We are told, when one of the seraphims cries unto another, saying, "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory," that the posts of the door of the present chris-

tian temple or church, move at the voice of him that cries, and that "the house is filled with smoke." Convulsions, confusion, trouble, dismay, misery, enmity and hatred now begin among its inmates, and their condition becomes exceedingly uncomfortable. For now, for the first time, many begin to see that things are not right among them. That they had deceived themselves in supposing they were the Lord's people, and were worshipping in his temple, when they were only disregarding his commandments, and following the ways of men—and the prophet, representing the state of such at this time, exclaims:—"Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." It is the sight and discovery now made to them of God's holiness and purity, and as a consequence, their own vileness and sinfulness, that extorts this exclamation from them. For they will see that they are nothing but a bundle of vileness and sin before God, and that those with whom they are associated, under a pretence of worshipping God and promoting his cause in the world, are in the same condition. (For "unclean lips," in this place, means the whole life and conduct, as does the expression "a pure language," Zephaniah iii. 9.) And what are the means used for effecting a purification, and purging away the defilement? The most severe and trying that can be conceived of; and such indeed they must needs be to accomplish the desired purpose. One of the seraphims, having a live coal in his hand, which he had taken with the tongs from off the altar, flies unto him, and lays it upon his mouth. How severe, painful and trying must be the operation! None can know the suffering it will produce, until it is applied, and then they will remember it as long as life endures. Yet it is the very thing needed (else it would not be used) as will be seen in the following words of the seraphim—"Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged."

Take notice: The purification now to be effected, is not merely that which comes to us through the sufferings and death of Christ, but comes also by our own sufferings—as all will know that ever attain to it. And behold the great change that is made in the individual who undergoes this trying operation, as next represented in the person of the prophet. He now hears the *voice of the Lord*, and is prepared, ready and willing to obey any requirement made to him. Yea, he freely

offers himself to go on any service or message the Lord shall see proper to send him—as thus set forth, verse 8th. “Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not; [that is, the people shall certainly hear the message delivered, and see the service that will be performed, (for the Lord will cause them to hear the one and see the other;) but on account of their wilful blindness and obstinacy at the time, and their strong prepossessions against the message and service, from the extraordinary and singular nature of them both, (being the Lord’s *strange work* and *strange act*,) they will neither understand the meaning of the message sent, nor perceive the object and tendency of what is done. Therefore, it is said;] Make the heart of this people fat, and make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed.”

Thus we are given to understand, that the message and service of those whom the Lord sends and authorizes in this day, will not be comprehended or received, except in a very limited manner. Hence the darkness and iniquity of the people will only be increased, and as a necessary consequence (and as will be seen verse 11th and 12th,) the most severe calamities and distresses will come upon them, and continue, till an almost utter desolation ensues. A tithe or “tenth,” however, we are told in the last verse, shall endure or remain unconsumed under the fiery trials and burning judgments that will be sent, and these shall return fully unto the Lord, and shall be as food and nourishment unto others, whereby more will grow up into the divine life. For, only a few will stand under the first shock of the Lord’s severe dealings with men, and even these, as signified in the original text, will be as a *stock* or *stem* of a tree after a violent storm, having life when the leaves and branches are all cast or rent off—being the only *holy seed*, substance or generation left, after the first tempest of the Lord’s severe but righteous judgments is past. These, in the Lord’s hands, will be for the correction, reviving and establishment of others, till at length, all that can be made right are settled and grounded in whatever is right, and the wicked are wholly consumed or destroyed. Then will righteousness and peace reign throughout

the earth, in which for so long a time, only confusion, wickedness and misery have held their almost exclusive rule and dominion.

There is not therefore, perhaps in the Bible, another place, where such important events are set forth in so few words, as in this vision of Isaiah; and the writer has endeavoured to make them as plain as he is capable of doing. He is aware, that many things he has lately written are not well understood, nor very willingly received—and feeling himself released from continuing this publication any longer, it will be discontinued after the present number. He has continued the work for some time at a considerable sacrifice, in order to express some things which he considered important, and which no one else perhaps would like to print. But having discharged his duty in this respect, he feels at liberty to discontinue the publication. Should he believe it right to give his views hereafter, he can communicate them for the publications he shall recommend to his subscribers and others in concluding this number, or he can publish them in a book or pamphlet. Those who have paid beyond the present number, will be remunerated by the numbers of one of the papers alluded to.

The writer will again here repeat, that we live in a most important time, and that important events to this country and to every country, are near at hand. He would desire those who have the numbers to preserve them to a future time, when they may better understand their contents, and derive more benefit from them than at present. He made some mistakes at first in treating of certain prophecies, which he has before noticed; and particularly in supposing the apprehended fall of Louis Phillippe, would constitute, in the antitype, the sacrifice of the red heifer, mentioned Numbers xix, when that event took place in the fall of Louis XVI. But much that has been stated will soon be realized, and receive its confirmation by the most appalling facts and events. The last advice he would give to all is, to make the will of God the governing principle and rule of their conduct at all times, doing all they do unto him, and to trust in him alone, and rely on his arm for protection and safety under every difficulty and trial they may be called to pass through. He is fully assured that every one, before many years, will know for himself what trials are, in a manner he has never done before, but if he puts his whole trust in the Lord, and seeks to do his will, he will be delivered and preserved.

THE FIERY SERPENT.

As this subject stands in connexion with that of the seraphims, we shall speak of it in this place. All are acquainted with these words of Christ—"And as Moses lifted up the serpent in the wilderness, even so [that is, as a serpent,] must the Son of man be lifted up." Now the lifting up here alluded to, could not have meant that of Christ's exhibition on the cross, at the time of his crucifixion. In that condition he could in no sense resemble a serpent. It is true that Christ was lifted up as a spectacle of reproach and derision; and he will be so lifted up again, and be crucified afresh in his people on his second coming; and those who thus suffer and are crucified with him to the entire death of every thing of an earthly nature in them, or are planted with Christ in the likeness of his death, will be raised up in the likeness of his resurrection, yea, in a oneness with him, and above all that now passes for religion in the world—nevertheless, it is *through* the seraphims, as one with Christ, to consume and burn up whatever is wicked and unrighteous—*through* them lifted up and "*above*" the present outward church or temple (on which the Lord sits in judgment for their iniquity and cruelty) that those words of Christ will have their most complete fulfilment. Seraphims, as already stated, are said to be "glorious spirits;" and those among men through whom the seraphims will perform their work, will be in such a oneness with Christ, that what they do may be said to be done by Christ—being in Christ and Christ in them, there is made, as the Apostle speaks, "of twain one new man." It is the close, observing and searching way they will perform their work, in this relationship with Christ, that will make them resemble the serpent—which means "searching or observing," and which searching and observing work, now to take place, all men so naturally dread and wish to shun.

To show that this is no fanciful view of our own, we will refer to the place concerning the fiery serpent, and give the remarks of one, whose authority on the original Hebrew text, few will dispute. In Numbers, chap. xxi. 8th, it thus reads: "And the Lord said unto Moses, make thee a fiery serpent [*literally, 'says Adam Clarke, 'make thee a seraph,'*] and set it upon a pole, [*'upon a standard, or ensign,'* says Adam Clarke:] and it shall come to pass, that every one that is bitten, when he looketh upon it shall live." Thus we see, that not only the term *fiery*, answering to the work of a seraph, but the very word *seraph*, is in the original text. In verse 9th, we read: "And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." Here we have the word brass or brazen. Now, Christ, in his actual person or immediate Godhead, would

never be represented by such an inferior metal as brass—but is consistently so represented in his people, as seraphims, to *fire* and *burn* up by or through them, the wickedness that is now in the world. And the time now is, when this work is beginning to go into fulfilment, and it is so ordained of the Lord, by reason of the great wickedness of mankind in this day. For mankind are now so inflamed in their minds and feelings, by the bites of poisonous serpents in the shape of men, (sent among them, as in the case of the Israelites, by reason of their murmurings and dissatisfaction with the Lord's dealings towards them, and the "*light bread*" or support he sees proper to afford to them,) that nothing will be made use of to relieve and save them, but that which is of a fiery and brazen nature. Whether men like it or not, God will provide no other means in this day for their salvation—and this provision or way is a great mercy to them, if they did but know it, as much as they may dislike it.

What a brazen serpent,* indeed, elevated

*The writer is aware, that he himself has been made as a brazen serpent to many. But it was by the Lord's requirement that he was made so, and his mighty power that brought him to a willingness to be so, and not any counsel or power of his own—and no human power can stand against the power of God, as others will know before many years. All that was done, was intended for persons good and for their salvation, and was not designed to harm or injure any one. Pure and unadulterated love on the part of God, and dying love on the part of the writer, were the moving cause of the whole, as much as some of the congregations of professors and courts of law, disliked his way and manner of appearing among them. It was the Lord that caused him to appear and testify in the way he did, not himself—as every one ought to know that knows his natural disposition and feelings, and his universal good will to all mankind. Therefore, those who reject and despise that which was designed for their good, and do not receive benefit from it, will be more left without excuse. They will have to look unto, and willingly receive sooner or later, that which will be as a brazen, searching serpent, or die in their sins.

There is another striking type of events that are taking place in this day, in the signs given to Moses when he led his flock to the back side of the desert, and came to the mountain of God, to Horeb; (which means *desert, solitude, destruction, all alone, or forsaken.*) To disclose the ways and dealings of God with men, in the finishing of the mystery of God, the Lord gave to Moses the following sign or representation. He was commanded to cast the rod in his hand on the ground, and it became a serpent; and Moses was afraid and fled from before it. The Lord told him to put forth his hand and take hold of it, and on taking hold of it, it became a rod in his hand. It certainly required courage and resolution to do this: and yet we see there was perfect safety in doing it, and Moses received a benefit from that which he feared and sought to shun. For this rod was afterwards called "the rod of God," and by it

upon a pole, (*standard* or *ensign*,) unto this generation, is the paper printed at New Haven, Ct. called "*The Perfectionist*," conducted by persons professing to be holy and perfect, and inculcating the necessity of entire holiness. Truly, the Lord is beginning to manifest himself at this time, through his people, as a brazen serpent, luminous, observing and searching—and how exceedingly do sinners, bitten with, and inflamed by the poison of sin and sinful men, dislike such a manifestation and appearance. Persons bitten by serpents, it is said, exceedingly dislike, and seek to avoid the sight of burnished brass, or any thing like the appearance of a serpent, as it causes an augmentation of their sufferings. Just so do sinners dislike, and seek to avoid the standard of holiness, and that observing and searching work the Lord is now beginning to perform on the earth—and yet it is the only way the Lord will now provide for them to be saved. How significant and applicable to events that are now beginning to transpire, are all these things.

As already stated, such is now the desperate condition and wickedness of mankind, that the Lord will provide no other means to recover

Moses performed most of his wonders in Egypt, at the Red Sea, and in the wilderness—and it was made use of, both for mercy and for judgement.

And so in this day; those who, in obedience to the Lord, having faith and trust in him, boldly and courageously take hold of, and receive what they most fear and dread, and seek to shun—whether it be in the way of a faithful testimony delivered to them, or the Lord's judgments towards them, will have a rod in their hand, which, like the rod of Moses, will be of the greatest use and benefit to them, and serve the most important purposes in future life. The very thing they dread, and seek to shun, contains their mercy, and is intended for a blessing to them. However dreadful and dangerous it may seem in its first appearance, if they will but take hold of it, and willingly receive it, as Moses did the serpent from which he at first fled, it will be turned to a blessing, and will be of the greatest service and use to them through their whole lives. This is indeed *the finishing of the mystery of God*; but little understood at this time, but will be better understood hereafter. Man has ever shunned his blessings, and sought to escape from them, as from a serpent that would do him harm—but in obeying the Lord there is perfect safety, and if we obey, his benefit or gift is in our hand. The writer could here give other explanations, deeply important in themselves, and particularly the signification of the sign given to Moses, when he put his hand once and again into his bosom, and such very different consequences followed the two occasions. But, few as yet are prepared to comprehend subjects of this nature, and he does not feel required to say more at present. What has already been stated may receive but little attention, but in giving the foregoing explanations, he has been governed by a desire to benefit his fellow men, and has cleared his own mind, however what he has written may be viewed or esteemed.

and save them, than such as are typified by the brazen serpent"—and those who in this day, refuse to turn towards, and make use of those means, in the manner the Lord has appointed them, will die in their sins. For Christ does not now come to die for men's sins; but for them to look unto him in his holy and just character through his fiery law, and under his searching, trying and righteous dealings and judgments towards them for their past delinquencies—and then they will be saved.

The irritated and inflamed condition of people's minds and feelings at this time, plainly shows how they have been bitten by serpents—and the only way by which the Lord will now save them, is the most unwelcome and unpleasant to which they could look. Persons, indeed, bitten by serpents, cannot more dislike to look at a serpent of brass, than do sinful professors in this day dislike to look, as a means to save them, to such a paper and its contents as that of "*The Perfectionist*." It is elevated on a high pole, even the pole, standard or ensign of perfection, is observing and searching, and inculcates the necessity of entire holiness. And the Lord is raising up many individuals, to come forward in the same important and searching work against all the present ways and doings of sin. The first number of another paper, of the same character as "*The Perfectionist*," has lately been issued at N.York, called "*The Herald of Holiness*." It is opposed to all sects, and to all the formal religion of the day, and inculcates the duty and necessity of obedience to the Lord in all things, and the entire dedication of the heart unto him.

As we are now on the subject of holiness, we will conclude with the following remarks. *Kadesh* or *Kedesh*, was the first city in the land of Canaan, appointed for a city of refuge, to which persons might flee to be safe from the avengers of blood. Now the word *Kadesh* or *Kedesh*, in Hebrew, signifies "holiness, sanctification, separated or set apart;" in other

*Take notice, that the brazen serpent was not to be worshipped. The virtue or power to save, was not in the brazen serpent; nor is it in that which is its antitype or that answers to it, in this day. In the apocryphal book called *Wisdom*, chap. xvi. 6, 7, the brazen serpent is said to be—"a sign of salvation, to put them in remembrance of the commandment of thy law. For he that turned himself towards it was not saved by the thing that he saw, but by thee, that art the Saviour of all." So now. It is not any thing set forth, written or done by men, nor persons turning to it, that saves them—and yet turning to, and receiving that which the Lord has appointed and sent, is made the way or medium by which the Lord will save them. There was not a particle of power in any of the prophets to save any one, and yet turning to, and receiving their words and testimonies, were generally the means whereby the people were saved.

words, "the full consecration of a person to God"—and to such a consecration, people must now *flee*, as to a city of refuge, in order to be safe from the avenger of blood, and be saved. And there is no time to be lost. Fleeing to holiness, or to an entire consecration of ourselves unto the Lord, is indeed the only way whereby people can now be saved, and without it "no man shall see the Lord." To delay this important concern one moment, in the critical condition most people are now in by reason of the avengers of blood, is dangerous and hazardous in the extreme.

GOD A CONSUMING FIRE.

The most glorious manifestation of the Lord's presence among the Israelites was, when by his own fire he consumed the offerings, sacrifices, &c. made to him—and which was always a token of the Lord's favour and acceptance. See Leviticus ix. 2 Chron. vii. 1-3. The fiery, searching, and penetrating trials which the Lord is now bringing upon many of his people, and which causes them so much suffering, are but the effect of his presence, and only betoken his love and favour towards them. Truly, they are like unto fire; but to the Lord's people, their only design is to consume whatever is of an earthly and corrupt nature in them. To them, they are intended only to purify, not to destroy; and trusting in the Lord under them, not a hair of their head shall perish. Pure and holy beings have nothing in them on which this fire can operate to cause any suffering. Hence, as in the case of the angel that appeared to Manoah, (Judges xiv. 20,) "when the flame went up towards heaven from off the altar, the angel of the Lord ascended in the flame of the altar." When we are fully redeemed, we shall suffer no more. Therefore of Jacob, in his redeemed state, it is said, Isaiah xliii. 1, 2; "When thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee."

The fire of the Lord's presence will cause anguish and suffering unto men, just in proportion as they are corrupt and degenerate—for just so much there is in them on which it can operate. Before Adam sinned, the presence of the Lord was his happiness. But after he had transgressed, he was afraid of the voice of the Lord, and endeavoured to hide from his presence, because it gave poignancy to his sense of guilt, and increased his misery. So unrighteous and wicked men have tormenting fears of the Lord, and seek to shun his presence, as well as the presence of his true people,—while all holy beings greatly desire, and rejoice in the Lord's presence, and in the manifestations made of his power and character. Truly, we should esteem it the greatest favour, not only to be baptized with the Holy Ghost, but also with fire, should it cause us much suffering,—because it is this latter baptism only that destroys all sin, and whatsoever

there is in us contrary to the divine nature.—And not until this is all destroyed, can we ever be completely happy.

ESTABLISHMENT OF CHRIST'S KINGDOM.

There is but one way in which Christ's kingdom can be established on the earth, and that is, by each one acting in obedience to the Lord's requirements to him as an individual, and disregarding all other requirements. But, says one, will not this be a dangerous principle to lay down, and will it not set a dangerous precedent? Cannot every one plead a divine requirement, and divine authority for what he does? The principle is safe. God will be the judge in his kingdom, and he will vindicate his own honour and glory—and whoever pretends to act under his requirements and by his authority, when it is not the case, will soon be overcome and fall. On the other hand, the Lord will support and vindicate his own cause; and those who act by his authority, and in reference solely unto him, will be made to stand, and all the powers of this world will not be able to prevail against them or overcome them. To doubt the Lord's ability, or distrust his readiness to support such as act in strict obedience to his requirements, would be impiety and a sin. For God is now coming to rule and reign, and all opposition to his rule and reign, will be fruitless and unavailing. He has allowed the powers of this world to rule and reign for a long season, and they have exercised great injustice and oppression, and he will now reign himself—and those who come under his reign, will be safe, and have nothing to fear, for he is King of kings, and Lord of lords. In doing the Lord's will at this time, there is perfect safety, and no human arm or earthly power will be able to prevail against or triumph over them. By attempting it, they will only bring judgment and calamity on themselves. For God is the executor of his own purposes, and no human foresight, counsel or might, can counteract his will, or withstand his power and authority.

SUCH THINGS ARE.

[Extract from the writings of Mr. Fleming, Scotland, who lived about 170 years ago.]

"We have seen most despicable and ordinary things made subservient for some great piece of the Lord's work; a very small thing made the first rise of strange revolutions. Every step of advance which the church hath gained on Antichrist, had still some conflict and wrestling going before. Thus the Lord ripens his people by suffering, for times of

mercy.—The putting the earth in a flame, and overturning the nations, is a sign of the accomplishing some great promises for the advantage of the church: and by such a sign the Lord speaks comfortably to his people. A dreadful winter storm on the world is pointed out as a spring time to the church. The godly may mistake and tremble at their merey, even when it is before their eyes. It is our great concern to fear Him who guides all these things; and not to faint at the strange appearance of the time, or the signs thereof: but to read our personal duties from the sad presages of public judgments; to aim at more nearness to God, and secure a retreat under his shadow, until the indignation pass over. Though each day hath its snares; there are searching times, when the christian's way is more difficult: then it is his wisdom to know his ground, from which the subtle adversary will, by undiscernable approaches, seek to draw him. There is a feeling the pulse of the times; by which the present distemper and hazard of the church may be known, as well as of the body of man."

TO SUBSCRIBERS.

After what has already been stated, page 92, it will only be necessary here to say, that this publication will be discontinued after the present number, and those who have paid beyond the present time, will have "The Perfectionist," or "Herald of Holiness" sent to them, at the rate of twelve numbers for fifty cents, till the amount in our hands is expended. Orders will be given to stop sending the numbers at the expiration of that period, unless the persons subscribe and pay in advance for themselves—as both publications are only issued, as means are furnished to defray the expense of their publication. The Perfectionist is printed by Whitmore and Buckingham, No. 1, Marble Block, Chapel Street, New Haven, Connecticut, at the rate of \$1 for twenty-four numbers. The Herald of Holiness is published at New York, by Edward Palmer, at the same rate. Letters to be addressed to him, and subscriptions received at 264, Bowery. We approve of both these publications, and consider that they will answer every purpose for which the Reformer and Christian has been published, and we would recommend to every one who desires to know the way of rest and peace, to take one or both of these papers. The Reformer and Christian has been continued longer than it would have been, had we seen any other publication entering upon the right ground in this day of darkness and evil—and having now seen this, we cease from our labours in this publication, and shall communicate our views, as we consider it right to do so, for the publications named above.

In conclusion, we would observe, that it is time now for people to open their eyes to the true state of things in the outward christian

world, and to endeavour to have their house not only founded on a rock, but to have its materials of something more substantial and enduring than the wood, hay and stubble which now abound in the different congregations of religious professors, and in every sect at present in existence. Sects indeed must wholly cease, before Christ's kingdom can be established in the hearts of men. Every one devoted to a sect, its rules and usages, is a worshipper of the beast and his image. Every one whose mind is imbued with the doctrines and principles of a sect, so as to be discoverable, has the mark of the beast in his forehead. And every one who is active and diligent in upholding and advancing the interest of a sect, in any way, has the mark of the beast in his hand—and all such may read the punishment that awaits them in the xiv. chap. 10th and 11th verses of the Revelation—unless they speedily turn away from serving idols and images, the workmanship of men's hands, to serve the living and true God. We say not these things to offend, but as a warning to all. It is necessary to be plain to be clear from the blood of men, and after being so, if the admonition is unheeded, the sin of rejecting the Lord's requirements, and the miseries that follow from it, will lie at the door of those who disregard the admonition. The whole outward christian world or those now composing it, are fitly represented by the dry bones in Ezekiel's vision, and God only can impart to them life. The little interest felt at this time towards what is truly right, shows that unto God men are dead, and they will never be able to receive any thing that comes from God, sensibly to know that it is from him or realize their obligations to him, till they are quickened from above with a principle of life. God can make even dry bones live, and happy will it be for those whom he shall quicken and cause to have life. They will then partake of that which the Lord gives them for food, and will be able to "discern between the righteous and the wicked; between him that serveth God, and him that serveth him not."

Bills will be sent with this number to those who are indebted, and such as are honest we shall expect to pay, and desire they will do it as soon as convenient. Others we forgive, and only request they will be honest to God, as all are debtors to him, and he will demand a settlement before long. We want no other trust but the Lord, for he is a God near at hand, and a present help to those who look unto him with their whole heart. If he becomes our Saviour we shall be saved; for he is able to save to the uttermost all that come unto him, and no other arm but his alone, will be able to save us in the times which are near at hand.

Published by T. R. GATES, No. 290 North Third St. Philadelphia. The numbers may be had from the commencement of the work.

